

formation. Unless you can briefly state what Mr A. said in the discussion of the subject assigned him, it is a mere repetition to publish the fact, for that has already been announced thro the paper. The subjects and the names of the persons to whom they are assigned are published before the conference meets. This done it is vain and useless repetition to publish the fact that a certain person discussed a certain subject. It is simply an announcement that certain persons did what they were asked to do. If therefore you are not able to give the points brought out in the discussion of the subject it is neither news nor information to publish the fact that such a discussion took place.

THOSE who do not read the church paper do not know its value; and even those who do read it are not always impressed as they should be with its value as a missionary agency. The *Christian Leader* of Boston says: "The missionary value of the church paper is very often not appreciated; people will read who will not listen. There are many who never cross the threshold of one of our churches who will gladly receive from a friend a copy of the denominational paper, take it home and read it. And our own people will find that it is the medium of communication between churches, carrying encouragement and hope from one to the other. A fine paper freighted with the words of our faith is the one missionary that speeds all over our land to do our bidding, and all should realize how every cent paid into the denominational paper is paid for the best missionary work."

THAT the women are doing a great work and that their work is being felt may be seen by the following from the *Union Signal*: "We read with no little amusement and withal satisfaction the denunciation by all the liquor papers of those 'busy-body women,' the W. C. T. U., and the 'ill-advised sticking of their sharp noses into other people's business' as manifested in the crusade against kinetoscopic pictures of prize fights. The scornful allusions to 'grandma' government which, it is said, the 'dear old souls' are trying to bring about, and the angry howl which is going up from the liquor interest generally, is very encouraging. It shows that our giant antagonist has received a blow in the region of the heart. Inasmuch as pugilism brings no little grist to the drink-seller's mill we are not surprised that a liquor organ hopes 'to find among college students some Moses (!) who will deliver the manly art out of its present bondage.'"

An honest critic is a good friend.

#### HOW IT STANDS.

Our readers, no doubt, are anxiously waiting to hear the result of the meeting held on May 4, which was to determine the destiny of Ashland University, and which in our judgment did determine it. A correct report of the result of the meeting is given by brother J. Allen Miller, President of the meeting. It appears in our editorial columns under the caption, "A Plain Statement." The creditors, that is the men who hold the mortgages, appointed a committee to look up a purchaser and of course will sell to the party that furnishes the money.

Personally, there are some things that amaze us, and we confess that we are not a little perplexed and confused. That "Pennsylvania, Va., Md., and W. Va., were misinformed," and that "Indiana did not understand the financial condition of Ashland University," are matters more than passingly strange. After a plain statement of the financial condition of the University; after having had a man in the field who thoroughly understood the condition of affairs and was able to explain them; after a definite announcement that on May 4 a meeting would be held with a view of making a final and satisfactory settlement of the whole question, the meeting having been announced in each issue for a number of weeks, urging the various districts to be ready on that day with their apportionment; after all this, that on the day of the meeting but \$4008 of the \$10,000 were available, is a fact that can be interpreted in but one way, and that is that the Brethren church does not want Ashland University.

Our personal feeling in this matter will have nothing to do with the facts in the case. However much we may have wished to have it otherwise, the only proper thing to do is to make the most of the situation as it is and not as it ought to be. The Brethren church will not die with Ashland University; certainly not. We stand upon a Gospel platform, on the rock Christ Jesus, and the little storms of misfortune and disappointments, can not move the man of faith. Whatever may be the present outlook, we have faith in God and firmly believe that ultimately he will overrule all to his honor and glory and for our good. Trusting in him we go forward doing our duty leaving the rest to his own good providence.

The nation has no better friend than the mother who teaches her child to pray.

#### THE IMPERATIVE NOW.

The Gospel preacher brings a message to his people which requires immediate action. He does not tell his audience to think over the matter and act at leisure. Having delivered the message which God gave him to deliver, the preacher, if he is faithful to his high calling, will press the truth home to the hearts of his people with the emphatic "now." To delay is dangerous. There is too much at stake to risk a moment's delay. The minister of the Gospel never knows whether he will meet his people again just as they are before him at that particular moment or not. Before he meets them again with the Gospel message some may be in eternity and therefore beyond the reach of the power of the Gospel. Let your message be delivered with great earnestness and followed with a tender appeal for immediate action. In his Chicago meetings Mr. Moody recently related a very striking story touching this point. The *Advance* gives it as follows:

On a certain night memorable in the history of Chicago he was preaching in Farwell Hall the fourth sermon of a series on the life of Christ. He closed the sermon with Pilate's question, 'What shall I do then with Jesus which is called Christ?' and told the audience, that he would give them a week in which to answer the question, that a week from that date he would meet them under the cross to hear their answer. While he was speaking he noticed that the bell in the courthouse was ringing an alarm of fire; but that was so common in Chicago that it did not attract special attention. The closing hymn, sung by Mr. Sankey, contained the words:

'To-day the Savior calls, for refuge fly,  
The storm of vengeance falls, and death is nigh.'

When Mr. Moody left the hall he was astonished to see that the heavens were lurid with the light of a great fire, and burning shingles and boards were flying overhead toward the north and starting new centers of flame in advance of him. He rushed through La Salle Street Tunnel; hastened to his home on the north side; gathered together his family, and fled for his life through the doomed city to Lincoln Park. 'Before midnight the Farwell Hall was a heap of smoking ruins; the congregation which had listened to me was scattered, and I shall never see it again this side of heaven. I gave them a week in which to decide what they would do with Christ, and I did not have a week. It was a sin. I promise my God I shall never do it a second time.'